



Y Z [

6 m 5 ' ' U X A N R a h m a n A a - R a h e e m (The Multitudinous Mercy Giver

1. The Praise¹ for Allah Who² created the Heavens and the Earth³ and He⁴ made the darkness and the illumination⁵ afterwards who⁶ believed they by their d̄rm U N U X the equal⁷ i.e. they, other⁸ deities by Allah
2. He Who⁹ created¹⁰ of a mud¹¹ afterwards He¹² judge¹³ a jālāt¹⁴ (term), and a jālāt¹⁵ = a jālāt¹⁶ musam̄¹⁷ (that) which is designated and¹⁸ o end¹⁹ by His munificence²⁰ / by His²¹ a Reward²² / dubitate
3. And He²³ Allah in the Heavens in the Earth²⁴ [He²⁵] knows your²⁶ secret any²⁷ our²⁸ disclosure²⁹ and [He³⁰] knows what³¹ you³² earn.
4. And not³³ U N b̄m Y e s / being³⁴ of them of ab̄m U M³⁵ (miracle/sign/m) of shāhī³⁶ c f 5 X m³⁷ (miracles³⁸ signs/messages³⁹ they were⁴⁰ N d⁴¹ fit⁴² shunners
5. So qad⁴³ (already) and affirmed⁴⁴ it⁴⁵ by denied by the right lammā⁴⁶ when/when it came to⁴⁷ them; so v m U N (approach⁴⁸) them U b N⁴⁹ (significance⁵⁰) avail⁵¹ (g) what⁵² they were b̄t⁵³ m U g h U (jesting/affirmably⁵⁴) jesting
6. Have not seen they⁵⁵ how many⁵⁶ We perished before them of a generation We established/empow̄e them in the Earth⁵⁷ what not [W⁵⁸] established empowered [for];⁵⁹ and We sent the He⁶⁰ over them⁶¹ (over) abundantly; and We⁶² the rivers⁶³ unfrom beneath them⁶⁴ We caused⁶⁵ then (t̄) perish by their offenses⁶⁶ We establish / found from after them generation⁶⁷ [other]
7. And ha d̄azzaln⁶⁸ (We recurrently destroyed) book⁶⁹ in a paper⁷⁰ arch⁷¹ then touched⁷² they by the hands⁷³ surely⁷⁴ would⁷⁵ said what believed

¹ H \ Y : k c f X a Y U b̄lignit, h̄d̄ef a² H \ Y : k c f X a Y U b̄lignit, h̄d̄ef a³ H \ Y : k n a f a X l m a n h a g c u l i n e, singular, subjunctive in that which is designated and/or named⁴ H \ Y : k c f X] s i g n o f t i v e, singular, m a s c u l i n e in that who is disclosed⁵ disclosure⁶ the closest in h \ Y : g Y b g Y i c H \ Y Y o u t e n g i f l Y b h Y f a g n o t e l a p p o c a l y p e b e X z X c Y g⁵ See the *lexico* attached to this translation ⁶ U N U N U⁶ H \ Y : k d f X i g f e r b o g a t i v e e x c l a u s i v e a Y U h o u m a n y i h o v i n u z h i h o v i l o n g⁷ H \ Y : k c f X] b z l a N d u b d g i e s t a b l i s h e d = h U e n g i l o e d a c e m p o n g r e d 7 Y U f m z 9 b [] g \ k c f X i Y g h U V] g \ Y X i X i c p e r g s e b c h] a d m c f W c b b⁸ H \ Y : k c f X g a n h a r a t i o n] g g o p t generally contemporaneous¹⁰ regarded as having common cultural or social characteristics and¹¹ t i t u d e s h \ Y i k l o t h i x very ap¹² description for the individuals¹³ h \ Y i q n d h a s f a l u l h m p e d b t o g e t h e r

they en(not) this except a magic manifest

8. And saith they lawl/why have þe descended on him an angel; and þe descended angel surely(vould have) judged/finished the m; afterwards þey(b) reprieved.

9 And had We made him an angel surely(he) made him a man (deal with) man surely (would have) addled on them what they(ar) addling

10 And laqa(Verily, already affirmed) they(had been tested/affirmably) by messengers of you(g) the haq(deservedly) by(s) you(h) scoffed they of them what they were byt x m U g h u (affirmably testing) the

11. Let say(you): let read you in the land afterwar(l) let look you how [was] the b] consequence

12. Let say(you): for whom what ar in the Heav(s) and the Earth let say(you): for Allah; He(w) wrot on Himself the merc(surely assured) arather you [He] to The E Y m U a (U h X f) Daybno suspicion(s) init x who lost they their selves verily they believe not.

13. And for Him ar what reposed in the night theb U \ (between) sunrise and sunset He(s) The Sameed(The Acutearer/The Enabler of a head favorable Answerer) ther@yeniscient.

14 Let say(you): do other than Allah taketh(take an@resu)a U N (g) mandu(h) the Y U j w@nt the U f h \ U h (in Ma@t@yfe@t@ina) to while m c i K [He] g Y a@ingest/fead[He] (is not m c i amd given: to gest/feet say(you): that (had be@r commandet@ that) be first@) who@slam@ the car Musli) mandle not you@ assured by of the mushr keen@ the h@y@h partner deities with@ the@h is

15 Let say(you): verily I fear/know@ if I disobeye a m @ c f X U [f Y U h X U m N c

16. Whomevers toþe parried(Not regarding) him therday ther@ad(already and affirmatively) h@y@h ra'hem(had accorded to) him; and \ U (afar thait/that) is the win the manifest

17. And en(if) touches you@ Allah by a har@ the moa remove for it except him; and en touches you[He

⁹ The "in" is *sajuratory* = "A" amounting to, i.e. affirmation expressed by assuredly
¹⁰ See the *lexico* attached to this translation for this multi-Y U b] b [k c. if X : 1 : 1

12 Linguistically Y \rightarrow k c l f X W (defining meaning 1) (fear) and 2) knew Both meanings could apply

12 Linguistically, it is not clear which meaning could apply.
13 H \ Y : k c f l X] m a s c Wine, singular h ð u k : a U b m : a Y U br ð t b o l e g ž :] b : h \] g : W U g Y

byakhayr (mercy/goodness / possession) He is All-merciful (All-good) & Omnipotent. (Over everything)

18 And He (is) The Subduer, above His / Unknowshipp
/submitters/ & lands He (is) The Hakeem, infinit
hekmat Posseß The Proficient.

20. Who b̄l U Ñ [Wemab̄ldeyfthem] the b̄o
they know him/† just as they know their sons
wh̄ they lost their sons so they believe not.

21. And what is wronger than what they craft as falsehood for fraudulently ascribing to Allah a lie denied by ⁵ *Imam Al-Shaykh Al-Sayyid Al-Muhibbin* ¹ *Y* ² *E* ³ *i* ⁴ *v* ⁵ *U* ⁶ *h* ⁷ *o* ⁸ *n* ⁹ *not* ¹⁰ *prosper* ¹¹ *the* ¹² *U* ¹³ *N* ¹⁴ *X* ¹⁵ *raju* ¹⁶ *st* ¹⁷ *beds* ¹⁸

22. And day [We] strengthen them together afterwards [We] say to whom they partner (deities with Allah): where are your partners? whom you [were] claiming

23. Afterwardst wasthe iressa y except that they
said: by Allah our Lord were not shreka (the
they who partner deities) ~~holy~~ Allah's
24. Let them then shew us what they have
done that we may witness them in their ways

24. Let look [you] how they lied on ther selves and
strayed [biffigard] them what they were aftarc
(the)raatiel for fraudulelt end

¹⁴See the *lexicon* attached to *translation* f. 1 U b. Y I d c g] h] l c b U b c X b l l h \ Y i k c f X g i l
¹⁵See the *lexicon* attached to *translation* *bieknia*

¹⁵ See the excoat attached to translation 9e/9f.
¹⁶ H Y k c f X X Y h c h Ysokdivhrke' me

10 H Y K C T X X Y b c h Y S G diverse meanings or communicating at messages spread
whispered cast to aetherommaranda X I I flag king See
11 H Y k c f z X I I Ä I I C f Ä I I - b - h II a : z Whlaçy Uzqayl group

Thus, X] g W' inly disclaims (a) In the sense of the Prophet (SAWS) disclaims (sees) himself that others do and include him as, ~~part of this case~~ where they associate partners and ~~hath~~ Allah associates with them or with what they claim! In other words, he disclaims/absolves himself from such associations.

¹⁸In this case know Mohammad (awwāz) c fē i fāzāyū bclfuthhīk Y

20H \ Y : || : 1 : | h \ -X c Y b z || lg blg 'WY]| b ^Gi YgYh]248 below b c h Y
21That is understand your daw H \ Yx: E i f N l l b

²¹That is understand your stay H \ Yx: E i f N U b

they by it^w until if camethey (t) you^g they^g mutually dispu^g you; say who^g urbelieve^g they^g en^g (n) this except the [Z] fl (y b y) N al blesh g N

UE feh" 568 569 570 571 572 573
· A A 574 575 576 577 578 579 580

26. And they restrained (regarding) and they withdraw^g U N (b) fit x and en(n) t perish they except the^g selves while they perceive^g o

· N V d M a M u M B M E
· 581 582 583 584 585 586 587 588
· 589 590 591 592 593 594 595 596
· A A 597 598 599 600 601 602 603 604

27. And if²² [yo^g] seeed (when had been) stood they over The fire^w then saith they^g y alayha (O, for longing fu\$ nurra dd (w) before with turn) and not deny [w] by c i f @ Ayat X M n a c l e s i fid statement and w be of the believers.

· to go F N 599 600 601 602 603
· M A 604 605 606 607 608 609 610
· A A 611 612 613 614 615 616 617 618

28. Rat he appear for them what they were conceal of before and if rudd (had been) forth return the^g surely (would have turned they for what they (had been) restrained (regarding) and verily they surely are liars.

· T6 b d u w f 581 582 583 584 585
· M f d u w f a g e s y d e 586 587 588
· A A b d u p g 589 590 591 592 593 594

29. And said they en(n) t w except bur life (of the world) and not w e surely i V N a 25 (d) n a s be resurrected

· T5 595 596 597 598 599 600 601
· A A 602 603 604 605 606 607 608

30. And if yo^g seeed (when had been) stood they on their Lord said [H] i s not this by the right said they bal²³ (certainly) by²⁴ our Lord said [H] so let taste you the torment what you were in believing

· 5 g B 581 582 583 584 585 586 587
· (5 f B 588 589 590 591 592 593 594
· T# 2 J a s f d e 595 596 597 598
· A A b d u p g 599 600 601 602 603 604

31. Qad (already) a d firmati²⁵ d b s t who they denied by Allah N g Y (m b a l t i n g) t until f/ when came (t) them the Hour²⁶ suddenly said they^g O, our has rata (a de a n trit) over wha farrat²⁷ (w) a d e m i s in it^w while they bear the rawza²⁸ (ill-burden sins/offenses) on their backs indeed fouled what ya'zer²⁹ (the) ill-burden sin/offend

· T5 595 596 597 598 599 600 601
· T5 595 596 597 598 599 600 601
· B M E 602 603 604 605 606 607 608
· B M d Z U 608 609 610 611 612 613 614
· A A b d u p g 615 616 617 618 619 620

²²H \ Y : d U f h b W b M y t u c p m e a t o, probable to occur and i f Y present^g current^g such a

²³H \ Y : k c l f X] g f c l c h X U f t b b t turned Y I U a d Y : h \ Y f o t k w i t h t b n [: a i 9
5 ` U \ : d W m e g h a y b e e s i g r e e t e d y a d by a greeting let greet y o by better th a k i t e t
you forth with return^g Is4:8]

²⁴Ibid.

²⁵H \ Y : k a c i f W N b l c j m s c M i b p h a t i v e f o r m w h i c h t h e r e i s n o E n g l i s h e q u i v a l e n t

²⁶T \ Y : k d f a l l X 1 c e l t y a i d] g U h a g a m i b i c h b Y m a m i g i z h c c g l Y m i g h a n t a c h e d t o t h i s
T r a n s l a t i o n f o r m o r e e l a b o r a t i o n

²⁷H \] g "] b " l] g " l G " Y Y : " " " "

²⁸H \ U h : H a y i r h c Z Y X Y U h a k : a Y U t h e D a y o f J u d g m e n t

²⁹The word "] g " l z d e e ". Thus we qualify \ Y : k o n f r i t o n l y a d t o i n d i c a t e s u c h t h e g o f c o n t r i t o n
30Ibid.

³¹The word farrat²⁷ \ l i n \ l i s b e s t d e s c r i b e d h \ Y r e n t l s s f k X] l W a d j e t a u l t s y n o n y m s
also adjectives a s t e p h e h \ l l U b X l l U v e r b s l t f e y a s t t e s e = N a d e m g s l l

³²H \ Y : k c l f X v e z h] b : h \ Y l k c a f Y X b a l g : b u r d e n o f f e n s e t r a n s l a t e d p a r e n t h e t i c a l l y h e a v y: b u r d e n / s i n / o f f e n s e / h a d b y h i c h i m p e d a n t l e s p o r p e r h a n d l e s p o t e n t i a l l y g o o d b e l o w
c Z Z Y b g Y : l d i l e b e c a u s e h e c a r r i e s t h e h e a v y b u r d e n o f t h e K i n g t o a d m i n i s t e r t h e a f f a i r s
h c : \ a " : 5 b X : h \ Y : j] n] Y f N g : f Y g a l m i s t a k e, h i t t e n d e d o n n o t g i t c o u d b e
f a t a l t o h i m a n d o t h e r s, I c h o s e t o f u r t h e r t a l l i f y b u r d e n V m : h V M " W g f g i W \ r e a l l y U :] Z]
a n d t r u l y b e s t a p p r o x i m a t e u s n e s s o f s u c h a b u r d e n i n r e f e r e n c e

32 And nothelife^w (of the world except play and an amusement and indeed the Hereafter) is khayron (choice superior/worthier whom yatt^{qoon} (they who reverence and not to displease them other than you^z)

33 Qad³ (iteratively) da affirmati^y (We know verily it^x surely sadden you which they say so surely they not deny you^y [and] but the X \ U N³⁴ (Injust/Adulter) by 5 ` ` Al-yā' (miracles i find state) ^{reject} they

34. And laqad (verily, already) da affirmati^y (had be^g denied messengers before you then sabab (the held on patient) what had be^g denied they and (had be^g annoyed they until came^t them) Ou succor and no substitute for 5 ` ` U \ N^y and laqad verily, already) da affirmati^y (you of the b U B⁵ (Upon) significant availings (of the mursalaes) in messengers

35. And if [was] enlarged on you their shunning be^g en you could not abtagh (you) earnestly^z a tunne in the Earth or a ladd^g in the sky soh U N (by) , approach^t them by an Aya^N h^y (nbirad sign /proof) and had willed Allah surely (would have) herd them [H] on the huda (divining) so let not assured be^g [you] of the qā' N ^z (they who) ignorant^t incorrectly

36. Verily only yestajee^z (complaining) who they listen and the decedents resurrect them Allah afterwards to H (return) they

37 And said they lawlāhy have mozzel^z (been recurred) descend on him a^t Aya^N h^y (mibrad) from his Lord let say [you] verily Allah is Qadit^z (He Who is cap. of: giving) in (enfong) (causing) on to you nazz^t (iteratively) d^z d^z (an Aya^N (miracle) and] but most (of) them know not

38. And he it he of a X U V ^{W⁴} U (sh^z v^z great) in the Earth and noa fly^t (flying by k^z vair wings) except

36 H \ Y : k c f X " || | : a Y Uearhestly. quested
37 H \ Y : k c f X 1 i f h e l o h n a 1 a : f c d b : YaXY: H H

37H \ Y \ k c f l X 1jaheleena] g \ f c d h YXY U [bb] b] . fl f E believed some bhang U b h
contrary reality (3) did something not correct in jahiloona they who act ignorantly or incorrectly
38H \ Y \ k c f X] g \ f c c b Y Y a l Y bhang U compliantly compliantly

38H \ Y K K C T X J g _ T c c h z Y X a j Y b a v o r a w y compliantly r a n t s a n s w e e e .
39H \ Y K K C T X J g _ T c c h z Y X a j Y b a v o r a w y compliantly r a n t s a n s w e e e .
several meanings amongst them uses irreverent, permission, and prompted

³⁹H \ Y k c if masculine several meanings, amongst them, *he who is a cause of something*, *he who has prompted*, ⁴⁰H \ Y k c if Xmasculine, singular, subject in noun, *Causer of F* (He Who is capable of; a

V Y W U I g Y U FWFF CY W_hli f] Y g W i k p o p h e m t m x o t i l l y g b c h \ U j Y

umamū (commun) tigur likes not farratā⁴² (had remiss⁴³ in the book of a thirteenth afterwards to the Lord (tābū thronged they)

· B B B J B B J E E D T B E O T

· H Y T B A M A E . 5 N O G 6

· A A V E S G B A (E C C

· C J N M E F D A B A S E

· T A B T 6 A M U . 5 B O S E

· O R A G Y F U T B E A I T

· A A C A T 6 0 E

39. And who they denied by Our Ayat⁴⁴ (miradī E i fid statem⁴⁵ (at) s̄ommo (leaf peppad bokmo (buri dumbut people) in the darknesses whomever Allah wills (tābū mislead him and whomever (Hē) wills (Hē makes him on straight road/way straight.

· 2 J Y B B , 7 D E B B H Y 4 I

· S E R O F T M B B O G E S :

· A A O F F P C A N U E U D Y 3

40. Let say [you] have seen you er (if) atā (cam to betide you⁵ U \ N ḡor dāt (befall/ban) w you the Hour^w do other than Allah^u invoke pray if you were a ḥāqiqah (always) a n forgers

· 6 U F O I G W D Y 3 A T E 4 #

· 6 U D P M E P E U E P E U D Y 3

· A A U D E 3

41. Rather ey yātū (indeed articulating Him) you^z invoke /pray the off Hē what you^z invoke to it^x er (if) [Hē wiled and you^z forget what you^z partne(f) deities it Allah).

· M Y T B C 6 , 9 M E Y Z E

· P O - e P O H # C 4 P g f o

· A A U D O H B 2

42. And a qad verily, already a affirmative We sent to Umāmū (nation/sommun) tās before you⁹ then We took them by the U N b (pēh N Yens) hand the X \ U F⁴⁷ f d l s t h e s s due to ḥādīt⁴⁸ (tābū unavailab⁴⁹ deed tābāthā) they at adharr (deative supplication)

· T A F O G N E B W M Y E J d o

· C Z T T S B A D I A p g T A S E

· V d h a t f o r & 6 T p k e :

· A A

43. So lawlā why have⁴⁵ a dīt (whē) came (tābū then Our tābū (ibtān) storm⁴⁶ they supplicated [and] but indurat^w their hearts and burned for them the Satan whē they were working

· T A F O G N E B W M Y E J d o

· C Z T T S B A D I A p g T A S E

· V d h a t f o r & 6 T p k e :

· A A

⁴² The word farratā T T in T is best described h \ Y rēmīs⁵ fk X '] T adj ective and all its synonyans also adjectives as expected T U b X T T U ' vērbi s t h e f a s t t a g e ' = M a t c m i s T

⁴³ H \ Y ' k c f, X g T T all are plural nouns while the closest English correspondence are adjectives so no plural for any except to associate the respective word with plural translatable

⁴⁴ The word cam T T g T k Y H M U i s a g e M i n i m e Arabic s t r o n g a t t a c h e d t o t h e s h o w

⁴⁵ H \ Y ' k c f IX ' T T " z T " T U b i t h u s b y j a t t o b r e n d o u n

⁴⁶ H \ Y ' 5 f U V Y U M U k y c l f g X ' g Y j Y f U ' a Y U b e h u b y e x t r e m e t o d : (2) ḥ a b d g h i p c (3); X i Y hunger; (5) misery; (6) or may be the combination of all stated in the (6) (See 1) the exicon attached to this for more elaboration on this

⁴⁷ H \ Y ' 5 f U V A] - d W a r i k a c f W a l l a s s o u t o f a d d r e s s who render support.

⁴⁸ That is they dīd i d d '] W U h Y ' k \ Y b e h u b y e x t r e m e t o d h b X j W h i c h x d i t V m ' T

44. So lammā when whēt̄ they forgot (ceased p̄
attention) w̄t̄ bāt̄ (had bēt̄) reminded h̄y by it x We
opened on them do w̄s everything until dh̄
(whēt̄) they reveled/rejoiced by what o t̄ (had bēt̄)
according to them We took them suddenly h̄ned dh̄
(surprising) whēt̄ they (ar̄) mubles a f̄ one that a
nonplussed

45. Then (had bēt̄) n̄ cutoff h̄ Y d W̄ U d M̄ V (Meat
most last) o f who dhalān (they wrong) and the
praise is for Allaht̄ the worlds @ c f X

46. Let's say [yo]: have you seen if Allah took your
hearing and your U V g (j̄n h̄f̄ s̄l) discer n̄ and
[H̄] sealed over your hearts which h̄n elab (a deity)
other than Allah U K̄b̄h (U r̄ h̄g s̄m̄s̄ yot̄) by it x
let look [yo] how We variegate the Ayat̄ (messag
/sign/proof) after ward s̄heyshun

47. Let's say [yo]: have seen you b̄ er̄ if atā (betide) m̄
t̄ you 5 U \ N̄ ḡs̄ u d e n l̄ ḡa o p e n l̄ y do perish
except the people the X \ U N̄ 55 (M̄ j̄ a s t̄ i d e l̄): H̄

48. And not [W̄] send the mursalāe (sent messen ḡ)
except n̄ubashshār (a rat̄ teller of pleasant tidings)
and m̄n there (a rat̄ warner) so whoever [h̄]
believed an [h̄] reformed then neither fears on
them and nor they sadden

49. And whō they denied by Our Ayat̄ (E i f N U b) l̄
touch them the torment by what ver they yaf̄ s̄o a n̄
(rebelli ḡ y is a vi Allah's command

50. Let's say [yo]: [I] say no for you = \ U j Y
treasures and no [I] know the visible and [I] say
not for you verily I am an angel (m̄) U h h (U) l̄
closefly l̄ except what is bei ḡ revealed to me let
say [yo]: are leve l̄ even the blind and the Basseei
(keenly: Seer/Om̄) is do then not ou rthink

⁵⁰H \ Y ' k c f K ' V U g Y Xž *hráscullne plura meaning ones who suddenly became nonplus*

⁵²See the *lexico* attached to *translation* f. 111 i 1 *Injustidær* U b X 1 *injönged*

53That is closed hermetically determined irreversibly summated/concluded

⁵⁴H \ Y : 5 f U V] Wž lk c Jf g ž h fvatiloge)U to Ynäicategthat all the repeat in a variety of ways
foremphaas^s dadditi^hclarification

55H \ Y : i | : 1 : i h \ -X c Y b Z i g b 1g W Y] i b ^ i g h] W Y

⁵⁶H \ Y : knubashhere masculine, plural, subjective *magno* claimers of good things English equivalent
⁵⁷See the box attached to *friendship* for further elaboration on this rather important word

⁵⁸See footnote 11. V c i Y : f Y [ʃ] f X] b [ʃ]

⁵⁸See footnote 68. V c j Y f Y [.10 f X] b [.1]

51 And let war [you] by it whom they fear / know to (b) be thronged they to their Lord not for them of less than / withhold (of) a k U N (gMāmā Yālī) and no an intercessor U N (t̄hāvīnd) currently available c that perhaps they yattaqo (they) everentially guar displease Allah	U B dāy bāt E # m B T6C2 p (t̄hāvīnd) currently U dāt t̄hāvīnd E J bāt, E dāt AA
52. And let not [you] oust who they invoke their Lord the ghadī (dawānt) & and thāshey (earl) night whole n̄ḡh they want His Face 61 not on you of their accoūt of a thiād not of yō account c them of a thiād post the [you] other [you] be of the X \ U N 62 (Injusti&de) s	C2, U dāt bāt E # E J bāt T6C2 p (t̄hāvīnd) currently H Y T6B2 p E T6 m p 16 H Y T6C2 p m # p E T6 16 T6 U dāt bāt B M Hō AA & 62
53 And likeh \ U (Nafāthāt) & We essayed somethem bysome to say they thes (who) manā (H̄) hac grac̄ h̄sboon Allah on hem from among isnot Allah surely knowinger by the thankers	0 a # B p a # M e & e T6C2 p (t̄hāvīnd) currently T6 p (t̄hāvīnd) T6 C2 a AA & p - B off
54. And came (t̄) you whō believe they by Our Ayāt (mirac) \ Y ' Eltsay (yā) peace b̄ on you wrote your Lord on H̄sself the mercy erily it x64 whōever [h̄] worked b̄ you an ill by a jahād (acting ignorant) corre) afterwar (s) repented fr̄c after it and [h̄] reformed hen verily H̄ Ghafoon (iterat) Forgiy Raheem (terative merc) Giver	U dāt o 62, H̄ j̄e T6B2 p B M 416 M M T6 C2 p (t̄hāvīnd) p h̄ T6 E B M 45 Y T6 17 T6 2 3 C C p AA C E & N E T6 C2 p AA & 62 Y B 416
55. And likeh \ U (Nafāthāt) [We expound th Ayāt (messāqād to tastabeen) to see iselt manifest erify \ Y ' Wfpātā] b U ^ g N	0 a # B p a # M e & e T6C2 p (t̄hāvīnd) currently AA & 62 Y B 416
56. Let say [yo]: verily I (hadbe) restrained that [I] worship whō you invoke of lesser an Alla let say [yo] not U h h (U Mōsā) your ahwāt endenti liking) sqad already dafirmati ydly strayeth an not of the nuhtade (the they wādīdīy) guidel	0 a # B p a # M e & e T6C2 p (t̄hāvīnd) currently T6 B M 416 M M T6 C2 p (t̄hāvīnd) T6 U dāt AA & 62 Y B 416

⁵⁹ Linguistically Y ' k c i f ' X W U dātāt hāniggis: (1) and (2) Both meanings could apply

⁶⁰ In English there is exact cfor Y g d c b ' X] b [' lk ' c t̄hāvīdātē & Y U dāy wāt (un) & and
l z l dāshey (earl) night or the whole night

⁶¹ See lexicon attached to this translation for this Arabic tongue expressi His Pleasure & countenance

⁶² Thy ' t t ' 1 ' t h \ -X c Y b z t l g b l g ' W Y] b ^ Gi YgYh] T6C2 p (t̄hāvīnd) b h Y

⁶³ H \ Y ' k c i f ' X] b l ' l a Y U b g ' l l ' H \ b dātātē

⁶⁴ H \ Y ' d f c i b ' c] b l ' l Y Z Y f g x f H q ' U f X Y l b l k V l b k ' g is wāt whōever repented
after wronging ignorant

⁶⁵ H \ Y ' k c f l ' X 1 t̄hāvīdātē] g ' f c c l h ' YaXY U] b b] b l ' l ' f l % E b dātātē sojne b hānig U b h
contra reality (3) did something not correct t̄hāvīdātēh acting ignorant & reality

⁶⁶ H \ Y ' k c f l ' X ' l U g d i s t b u t s u p o r t i o n e another, meanings: (1) to manifest, (2) to
be verified by a verifier

⁶⁷ See the lexicon attached to this translation for hātādātē U b X '] n t u l g t a d b d m u h tādātē

57. Let say [yo ^d]: verily I am an evidence from my Lord ^x while you ^c denied by it ^{x⁶⁸} not have what h U g māl(^{affūmāl} hāsteyo ^d) by [it ^x]; en(n) the rule except for Allah[H] cut(s) race ^{x⁶⁹} the right and He(i ^{sh} kār) choicer worth)(er) The Resvers ^o	: 8 T6 d# (3 . 41 ‡ ZN 6 . E# Cai & e DE . U# V d# 4 16 Tfne . A Bt f J E B0 06. ABo . u . em . ve Udah 4 6 t ZN d# 41 A0 M# 8 6 . A Bg, E# ABo . 6 16 - #B17; e & j . A ph. K B 6 12 Me . 5 6 Cai . dWj E Zn T6 & Bt 4 16 e . B h 66 . 5 5 . j e Zn j E o e j e 1 0, j e 0 m . A p u ABo 61 u . 6 1 E# #t
58 Let say [yo ^d]: if that have what U g māl(^{affūmāl} hāsteyo ^d) ⁷¹ by it ^x surely(would have) finished judged the matter between me and [between] and Allah(i ^{sh} knowing) by the X \ U N ⁷² (Injustide) is	Udah 4 6 t ZN d# 41 A0 M# 8 6 . A Bg, E# ABo . 6 16 - #B17; e & j . A ph. K B 6 12 Me . 5 6 Cai . dWj E Zn T6 & Bt 4 16 e . B h 66 . 5 5 . j e Zn j E o e j e 1 0, j e 0 m . A p u ABo 61 u . 6 1 E# #t
59. And He has keys of the invisible not know it ^w except Him; and know[H] what i ^{sh} in the desert ⁷³ (land) and the sand not falls of a leaf except know it ^w [H]; and not a grain] b . h \ Y darkness and neither a wet and a dry except in a book manifester	j . A ph. K B 6 12 Me . 5 6 Cai . dWj E Zn T6 & Bt 4 16 e . B h 66 . 5 5 . j e Zn j E o e j e 1 0, j e 0 m . A p u ABo 61 u . 6 1 E# #t
60 And He Who yatawāfi(a receives w ^h ālīdīyin) by the night ⁷⁴ and know[H] what aral hōm ⁷⁵ (had you acquired a commitment by this) by the b U \ x l b t f v ⁷⁶ sunrise & sunset afterwards it ^x arouses you ^b in it ^x to fulfill a jalo ^h (term) it ^x musam ^h āt that which is due and/or na ^m afterwards to H(i ^{sh}) your ⁿ return afterwards you ^b be d[H] inform b j e o signica and avail inge y s o b y what you ^b were working you ^z	A0 M# 8 6 . A Bg, E# BC F# Ca . 8 . 6 Bt 4 5 7 { b t E { 6 Bt k a t BCB as 1 6 E E C C N, 7 6 AAb d a s e n . #B t k m Tl . a t Y y d W e . d e J E t @ p u B B d a 4 E t
61. And He is (The Subdue above His bād(worship) submit tās) and [H] send on you ^z keepership ⁷⁹ until if came tānahādām (long a yon of yo) the	

⁶⁸H \ Y . d f c l b ' c j i l b " W c i . X f l % f L Y Za Y m f . @ h c f . X z (3) f l d e v i d e H a t h e s e E s i e f p f d f l b see

⁶⁹H \ Y . k c f X Z f c a " l l . W i h h] b [#7 d f h z l h] f b l s a m a n d g r a b b e n g to Z locate by tracing the physical evidence to ascertain the facts for judging, and here to the right and under by it See " . 5 . h \ c i [" . h \ Y f Y . U f Y a d l u b y f g ^ k X f see " . I find better

⁷⁰H \ Y . k c f l X " l l f Y g h a t s j m k e r s a f f i n d e c i s i o n s e p a r a t i o n o f p a r t s X . h \ Y . k l i s f X . l exactly both of these two meanings

⁷¹As the Messenger^{aw} was warning them regarding a possible punishments for the Allah are challenging him to such a punishment

⁷²H \ Y . l l . l h \ - X c Y b z l g b l W Y] b . ^ G i Y g Y h] Z a y b d o v e c h Y .

⁷³H \ Y . k c f X l l " " z l i t e r a l l y U b d e s e r t " " Y " a n y b o d y w a t c h Z f c a l l i f u r a g e l y Y U _] b [. W c i . l X G y M U b X . Z c f . l . U b X

⁷⁴That is when you sleep/sleeping in your death

⁷⁵H \ Y . k c f Z l l " " g . i g Y o g i a t p r e s s i o n f t e l e f a m i n g a c b [y b u l a t q u i r e b N g m . i t your^z z l o h e o f r o o f y o u r s e n s e s . y o u b o d y p a s t i s h a s : h a n d s , f e e t , e a r s , e y e s , e t c .

⁷⁶See footnote above regarding.

⁷⁷H \ Y . k c f X a Y U b l i g i t , h s e f a

⁷⁸H \ Y . k m u f a x m a n h a s c u l i n e , s i n g u l a r , s u b j e c t meaning that which is designated and/or named

⁷⁹H \ Y . k c f X . l g . f c c l h Y k \] W \ . l f g i h b c h . Y d l g h . l _ Y d h z . c f l [i U l f A X Y F X f] U a . K Y V d g i h h Y g . N g _ Y 8 Y d t a y] a t h u s o f s t r e n g t h , e n d u r a n c e , o

spē (although he was small he could keep up with the large). b d y s p i a s p o r t s a d d e d

⁸⁰See the *lexicon* attached to this translation Y [U f X l] b [. l

death awaiting [the] (receive [the] dying [the]) Our messenger
while they not you fathers [be] remiss [they]

62. Afterwards ^{do}¹³ (had been) forth with turned by to Allah their Lord The Right indeed for Him (is) the Rule and He is ^{the} swiftest of the reckoners.

63 Say you^z: whē you a^z key (recurrently) invoke^z from
the[deser^z]t^z (land^z) and these^z darkness^z you^z
invoke^z Him supplicantly and secretly ^z He^z ^z ^z
delivers us from ^z this^z surely w^z(sha)^z /assuredly^z
of the thankers.

64. Let say [you]: Allah younajjé recurrently livens you from it^w and from every distracter afterwards you partnefdeities with him).

65.Let-say[yoū]. He (iš The Qadi⁸⁶(He Who is capable of giving/giving/enforcing/judging) to mission you a torment from above or from beneath your oraddle⁸⁷[He] (int) sect/sactions⁸⁸ and(makes) He some(of) you^b taste⁸⁹ U N(Wayf/interme/doiw) (of) some letlook [yoū] how [Wę variegate the⁹⁰ (messagęs) U N(dràvinę) currently unavailable perhaps) they understand

66. And denied by it^x your people while it^x (§) the right^x
letsay[yo^u] notl overyo^u surely a custodian

67. For every $a, b \in U$ $\exists g \in \mathcal{G}$ (Piece of significant available evidence):
(i) a must be a permanent ultimate realization and
you will know

⁸¹That is body and soul

⁸²The word *farratā* [farratā] b II best described by *k* *cefnis* *k* [] *Wadjected all bits* *synonyms* *also* *adjectives* *respect* *best* [U b X II U 'verbis' *Ufie* *last* *tefise* = *Meritis* Y]

⁸⁴See footnote above regarding *desert*.

85 "The "in" "is a jurisdiction" = " " amounting " i.e. affirming expressa de b'y assur'dly

⁸⁶H \ Y : k c lf Xn masculine, singular, subject, ⁸⁷Causer of F²² HeWho is capable of: giving, doing, enforcing, or influencing

⁸⁷ See footnote above regarding.

88H \ Y : k c f X : | g Y Wh g # L U Wh | smaller cohesive groups within larger groups do a larger group following and succeding each other
88S 88 the hexic attached to the right of the 5 U U U U U U

⁸⁹See the *lexico* attached to the translation by U. M. U. N. U.
⁹⁰Clearly, for the realization of any thing, this word *urostum*.

Clearly for the realization any thing this would require stand placebo happen in a permanent 91h X Y k c f z XI aly h c b r o a dly without in other case stand by stand by stand by without knowledge

⁹³The word *l* | *b* | *l* | *l* | *l* | *"* | *l* | *l* | *l* | *h* \ *X* | *c* | *Y* | *B* | *Z* | *I* | *b* | *b* | *b* | *W* | *l* | *b* | *^* | *i* | *q* | *h* | *W* | *Y*

150

69. And not *orhomiyattaqo* (they reverentially guard against displeasure) of their account of a th[ag]dbutā reminiscence of remembrance⁸⁴ U Ñ(dtāvīng) curr unavailable deed that they *orh*taqo⁸⁵na

70. And *tha*rt (let you alone) forsake whom ittakha⁸⁶ (they took and made) their religion play and a pastime and beguiled them the life of the world and let remind you by it that (tdb) imperiled self by what earned he not front from lesser than Al(la)h k U Ñ (g)lā and *h*ālly and nor an intercessor when (if/ albeit) h U Ñ (thāt) *h*ālly madhway of rājū not (tob) taken front^w those who (had been) imperiled by what earned they for them (is) a drink chameem⁸⁷ (maximally heated) and a pain torment by what they were in believing.

71. Let say [yo]: do we invoke of lesser than Al(la)h neither benefits us nor *ha*um and nor add (to be) forth with turned over our heels afteredh (when) Al(la)h hada (divine guidance) like whom ^x [h]e the Satans istahwa (affirmatively) ^w him in the land perplexed [h]e for him companion they summoned him to the huda (divine guidance) de Ñ (h)ālly *yo* cbm⁸⁸ approach us let say [yo] verily Al(la)h *h*ādāt^x (is) the huda and we (had been) commanded to us lia (we submit to) Isla^m for the worlds' @ c f X

72. And that aqem⁸⁹ (let you fulfill the presc. obligation) of the Prayer and ettaqo (let you reverently guard against displeasure) of Him and He (is) Whom to Him (shall) be thronged lou⁹⁰

73. And He Who created the Heavans and the Earth by the right and day [H]e says let be [yo] so [t] is his say (is) the right and for Him (is) the proprietorship

⁹⁴See footnote above regarding Yalb qīWY, b WY 111

95< Y f theyl a Y U b g . wadec gnedde [cb] 15 atwillguard against such, as vittig the
believeraway f c a . Wc b h] bi l b [h \ Y X l g Wl g g] c b A l h \ i g z h \ Y

97H \ Y : ktbaſz̄ "let alſoffersake" in English equivalent to seso we transliterate
98H \ Y k c f X Z f c al \ T k \] W \] Zgc f \ z \] U g \ g h \ h Y X \] Y b \ Y Z a \ w a y s \ i
taking and robbing something without was taken, it is just the meaning

⁹⁹ H \ Y : Khāfiqīm II ž ī n̄ English equivalent s̄s̄o, w̄ transliteration (parenthesis) in the

Maximally heated water would best warm what this paradoxical saying of the time

it is the maximally heated swintended second meaning is very near or rather close friend/relative; third meaning passes to mutual affection towards ~~also~~ another meaning numer **5**.

102H \ Y' K c fl X ffbgedl b "11=uphold/sustain/maintain

160

day (being) blown in the Knower* (of the) invisible and the visible and He is The Hakeem¹⁰³ (infinite) Possessor¹⁰⁴ The Proficient.

74. Andedh(wh̄̄saidEbraheem(Abraha)to his fath̄
A azar¹⁰⁵ atattakhet¹⁰⁶[you] take and presdots
aalect̄an(asdeit)everily seeyou and youpeople
in amisquidancemanifest

75 And likeh \ U (Afathaltlthat [We show Ebra hear
(Abraha)m \ Y < YWb XY 'b hg \N\y m a l k b f f
(enormous permanen\ntnership/prioprieto)s and to
be h\o f the no g\en a f\er t\y d s e\ss\rs

77. Then lammā when/whether he saw the modn'zega [J 115 y 65 # 110] H 110
(initially is in) said[h̪] this is my lord then lammā [it] [H 12 B 105 y 40] > 110 12
faðe said[h̪] indeed it is not divinely guides me my [Ed 16 T 6 T 6 & n 12] %
Lord sure lassured he [] of the people the strayer [A 16 21] -

78. Then lammā when/wh^{ch} he saw the sub'a zegāt¹⁰ · J. M. 5. g. 5# > e.. R > 10
(initially is in) gh^h he said: this is my 1oh̄s(i) bigger
then lammā faded he said[h^h] O, my people verily
am a disclaimant/absolve(of myself) for what you⁷ > 6 R# . M Edg¹ 5 g
partner(deli^o with Allah · AFA Edg¹ 4

79 Verily I directed my face for Whom fatta (had) hadhatal
perfect (jina) the Heaven and the Earth whaneefai
(sound bani) (I am) and hot am of them ushrekha
the wh part ne cities with Allah he polythists

¹⁰⁴See the *lexico* attached to *translation* *meknla*
¹⁰⁵E i f N U b ' Wc a a Y b h U h c f g ' U fālāzāj [i] U fildāzāb bthfg ' ioldūbV' cūlūfūr nāhīfīk Y ' k c f
 5 V f U \ a N g ' Z a f h o z t f d ' k g ' d b . k X k Y Y Y d ž U f d h u h i s] R E S Ü V g h a N d y f l
 f a t h e r a n d t h e r o t h e r o f t h e f a t h e r a l l i r e f e r r e d f a t h e r i c b ' W U '] b [c f ' f Y Z Y
 w h e n e v e r f a t h e r i s i n t e n d e d b y h i s p e r s o n a l t h a n o f t h e b e g e t t e r Z U n b o t h e d n e i n t e n d e d , b u t
 k \ Y b ' h \ Y ' Z U r h o t a Y f b N g ' c b U X Y ' U g '] h '] g ' h z U W h Y b Y f Z c f] g ' f k U
 i n t e n d e d a l s o , a n d A l l a h k n o w s b e s p a t h e r i n a g e o f P r o b e t M o h a m m a d (s) i s l i n k a b l e t o b e
 n o n M u s l i m

109 The "in" "isajurato" = "" "amounting" "i.e. affirmation expressed by 'assuredly'
110 h :] y : g h [in Arabic is b kāni shāhāra hū "initially/surely" "surprise"

110] b '] _ Y : 9'b ['in] Agabiž is a female name. The verb is " = initially rising and " " = sunrise" 111That is a repudiator

111 That is a repudiator.
112 H \ Y : k c f X 1 l

^{112H} **Y** : k c' f X 11.11] bAyam̥s apredication construct (fort ž : \ Y b W soundly beaining b Y f
See " H " Yinclining/leaning ghe sound religioofor Vaftib (5 W Y a) N y a N g
as henclined/leaning f c a \] g which dwasib se anhible g N. k c f g \] d g
^{113H} **Y** : k muf M11.11 g a x x x x y f y h c i l b Y 1 WU h Y a i h i l l b m i z c

¹¹³H \ Y : knauft ually] g : i g Y X : \ Y f Y : h c :] b X] WU h Y : a.i h i U :] h m : Z c f

and qad(alreadyandafirmati)ehyada([H] divine)
guid)he and I fear/know not whatou partne
(other dabit)slim, except if my Lovissa thing
expanded⁵ my Lord evething omnisciently
then notou reminisce

81. And how[fear/know what partner you (deity) with Allah while you fear not that you partnered by Allah what not you nazz [He] repetitively say it on you an authority which of both the amanat is righter by the security if you were to know

82. Who they believed and no addled they their belief by ~~dhulm~~ (polytheism) just those for them the security and they are muhtadib (he they who divine required)

83 And telkā (shēhaāfāit¹⁸/ those) (is) Our argument
U U Ñ K (Wērādchādābt) feid¹⁸ Ebraheān (Abraha)
over his people Wē raise the ranks whom Wē
will verily your Lord (is) Hakeem¹⁹ (infinite) kāmān¹⁹
Posse\$ Conscient.

84. And We granteth for him Es̄haq (Isaāc) and Muñāt (Jacob) and Noah (Noah) hadayat (a divine guidance) before and of his progeny Dawāt (David) and Sulaymān (Solomon) and Ayyub (Job) and Yūsuf (Joseph) and Mūsā (Moses) and Harūn (Aaron) and like him and their like fit the benefactors

85 And Zachari (Zachariah) and Yahya (Joh) and Esra (Jesus) and Elyas (Elai) each of them Nehefrightener people

86. Andsmaøl (Ishmælands) in Uegishvald Younis (Jonah and Loot) and each we preferred / favorite over the worlds.

¹¹⁴ Linguistically Y : k c i f X W ÜduanmeHiggs1) (fear and 2) know Both meanings could apply
¹¹⁵ The w f X i i 1 : i 9 l d U b i s k a l r e a b y b a y t a h d o t a i n / include / comprehend

¹¹⁶See footnote above regarding *know*.

¹¹⁶See footnote 1 above regarding *near/know*.
¹¹⁷H. V. V. Krämer: *Überprüfung kreativer Gedanken*.

¹¹⁷ See the box attached to the translation for the full list of the 118 words that have been added to the original text.

118 See the exsiccatum attached to the translation of muhtabbee U
119 See the exsiccatum attached to the translation of muhtabbee U

¹¹⁹See the *lexicon* attached to this translation of Ub Yl d c g] h] c 'bU bcXb "h \ Y ' k c f X g
¹²⁰See the *lexicon* attached to this translation of *folklore*.

¹²⁰See the *lexicon* attached to the translation of *Heimata*.
¹²¹U. V. J. K. S. N. *Ägyptisch-hethitische Übersetzung*, 73.

¹²¹ H \ Y : k c f ~~linguistically~~ doubt meaning: (1) ancestry (2) progeny. Clearly in this context progeny what applies also the word progeny both plural and singular progenies; clearly heredit is descendants which are in reference

93. And wh^o (is) wronger than wh^o if tr¹³⁰ h^o craftable
for fraudulenc¹³¹ b^o r^o Allah an untruth^o said h^o (hac
be^o revealed to m^o l^o h^o (had be^o m^o t^o r^o revealed to
him a thing^o n^o d^o wh^o [h^o] said: [I] shalldescend ke
what Allah descended and if¹³² [yo^u] seeed¹³³ (wh^o) the
dh^āl¹³⁴ Y 123 (injustid^o) is [the] Y U abyss¹³⁵ and
th^o angel^o s^o V U N¹³⁵ (outstret^o h^o g^o ad the) their
hands let egress^o you^o your selves today (t^o b^o) requited
you the humiliati^o torment by what you were sayin^o
on Allah ther than th^oight and you^c were U N¹³⁵
(regarding His Ayat¹³⁶ (miracul^o g^o proof^o i^o f^o),
testakbar¹³⁷ y^o taffir pride blaught^o i^o s^o

94 And *laqað* verily, already *affirmative* *la* *meyouf* (*tþ* us individually³⁷) just as We created you first once (*time*); and you left what *hawwa* (*We fostered* *tu*) *you* beyond³⁸ your backs and [We see not without your intercessors] whom you claimed that they (are) in your partner (*deities* *besides* *Allah*); *laqað* verily, already *affirmative* *la* *u* (*Uthrat* *Uthrat*) *la* *among* you and strayed *la* *u* *you* what you were claiming

96. The morning's Cleaver and made [Hd] the night 46 46 46 46 46 46 46 46 46
repose and the sand the moorish banana flora

¹³⁰See the *lexicography* attached to the *translation* of *1111* "1111 *injustideer*" Ub 21 1111 *Wrlonger*

¹³¹See footnote 18 above regarding year

¹³⁴H \ Y : k c f \X" \ U g : g Y j Y f \U : a Y U b] h̄ibgubl̄iz̄ abd̄ a v̄b̄v̄h̄ie h̄m̄ḡ d̄ān̄t̄ h̄īs̄ V m g g Y
great Ahurges quick quitting hastily leaving Y a] b : h \ Y b f] f̄m̄e, v̄h̄ie h̄VAllāh U will h̄place on
them what they deserve

¹³⁵H \ U h '] g ' h \$tretching [their band wth târture or its means

¹³⁶See the *lexicon* attached to this *translation* for the effect of the letters added to a word.

137H \ Y i k c f l X a l Y i b d b i v i d u a l l y, i.e. one by one or singly and distinctly

138 H \ Y ' k c f X à Y U b0g . fl % E ' " " " " < " | ' fl & E ' |
0 " " " < | fl ' E : Sb, Her E gony (to be hind/back/reas) beyond
in its sense of the reach of knowledge or experience.

¹³⁹H Y k c fl X lg b c h g m b d b n̄bagc ll lg a Yska ~~word~~ from a multipla aspects words all the various relationships may be maimed with their idle deities ~~now~~ severed

¹⁴⁰The word means you are dissuaded to divert to an improper path away from the right path by specious concocts.

¹⁴¹H Y 5 f U V] W I k c f p / k u r b a t Y f z i a Y U b r i s t b o p a r t o f t h e y d a y a b i d o r I s l a m i c reckoning right after daybreak h Y f a] X b] [\ h h c Z h \ Y d f Y j] c i

precise reckoning h \ U نَافَتْهَا تُثَّتْ (is the fating of The Mighty The omniscient.

97. And H ^وhomade for you the stars so taht ^وyou finānū accept dīhīn ^وguida ^وby it ^وin the [desen] ^و143 (land) dū b X ^و h \ Y ^و g Y; ^و نَأْلَ (already) ^و affirmati ^وve expounded the Ayat ^و (messag ^وs) pro ^وfor knowing people.

98 And He Who established you from one ^وself so (it ^وis in a) musta ^وgar ^وgerman ^وabb ^وultimate ^وrealizati ^وc and (it ^وis in) a a i ^و g h ^و (s ^وko ^وka ^وsh ^وW) ^وagad al ready ^و affirmati ^وve expounded ^وve the Ayat ^و (messag ^وs) pro ^وfor an understanding people.

99. And He Wh ^وba ^وdescend from the ^وwaterso akhrāj ^و(We emer ^وged ^وbud ^وshoot of everything then akhrāj from it ^وgreenery nukhre ([W ^وprod ^وu) ^وfeom it ^وgrains mutarakeba ^وconjoin ^وatopides; and of the dat ^وalms ^وof its ^وgenwar (clust ^وbranch ^وs) N b Y (haibglm ^و and gardens of grapes and the olives and the pomegran look-alike ^وand do the it ^وhas simila ^وit ^وlook you ^وto its h \ U a (y ^وle ^وnd ^وfc) ^وopdha ^وwhet ^وthe ^وnit ^وathmar (ha yield ^وdrop ^وadd it ^وsm bals ^و(ripeness ^وyellow) ^وerily in h \ U N (c ^وollective) ^وthāt surely (ar) ^وAyat ^و (mirac ^وsign ^وprod ^وfor a believing people.

100 And the ^وmad for Allah partner(s) of the Jinny while [H ^وcreated ^وthem kharaj ^و(they thoughtless)

¹⁴² The word ^وis very significant ^وhere but for lack of a better way, in this context, reckoning. But it ^وis in infinitive noun. In Arabic when words are equivalent meaning, the one with letters to its construction ^وmore meaning its synonym. h \ l g ^و i W U d Y ^و i c b Y ^و a A ^و l s i n c e ^و i V c h \ l l ^و U b X i i Uninfinity ^و c i b g z ^و h \ K c i More ^وimplaining. The infinitive noun of any word implies ^وthe action of the verb when there ^وmore word constant infinitive noun that means ^وprecision and inst ^وh u t i v e n e s s b ^و h \ l g ^و i W c] b b h X y h ^و h Y g ^و precise reckoning that have should take of the various potential ^وaction such a precision.

¹⁴³ See footnote above regarding ^وdesert

¹⁴⁴ H \ Y ^و 5 f U V] W ^و k c f ^و i l i ^و f Y X ^و h z V i W f K Y \ b] ^و estable ^وsh ^وld ^وis found or set up some thing from some thing else, or developed ^وsome existent thing.

¹⁴⁵ H \ Y ^و 7 g Arabic is ^وfeminia ^وad so the ^وqualifying reference to it must be ^وfemale.

¹⁴⁶ G c a Y ^و E i f N U b ^و Wc a a Y b h Uninfinity ^وnat a ^وla UbbhN ^وg] ^و what is in ^وU h means what is in ^وthe a U b N g ^و k c a See fli ^و h Y for ^وalterations.

¹⁴⁷ That is each rides atop the other.

¹⁴⁸ b j U f] U V ^و m ^و h \ f c i [\ c i h ^و H \ Y ^و E i f N U " b ^و k \ M b Y h a Y b h Y z ^و f dat ^وpalm ^وopenly stated but with respect ^وgrapevine ^وbut ^وthe reference is made only ^وitself the grapes ^و = b ^و h \] ^و respect, there ^وis ^وhad ^وdeed ^وin ^وBukhara ^وand Muslim ^وwhich direct ^وthe believe nth c ^و f Y Z Y f ^و U h g c ^و i z i ^و V Y W U l i ^و g Y is ^وthe Muslim ^و] b ^و U b c h \ Y f ^و b U f ^و fli ^و Usht ^وechbart ^و of Y f ^و the belief See

¹⁴⁹ H \ Y ^و f Y U X Y f ^و g \ c i ^و x ^و V Y U f ^و h b ^و h ^و ag ^وist ^وclear ^وand ^وstrut ^وable ^وflexible ^و f X ^و i difficult ^وto ^وratist ^وthe difference ^وbetween ^وtwo ^وsimilar, ^وand ^وther is a ^وfac ^وanimously agree ^وal to E i f U N b ^و Wc a a Y b h U ^وexp ^وaigns ^وhs ^وlub ^وthe ^وfore, ^وthat ^وdeeds ^وour ^وle to be taken and understood in light of that it ^وis ^وnot ^وclear ^وto ^وclean this great ^وal h \ Y ^و k b f x ^و i ^و linguistically ^و d U f h g ^و h \ Y ^و U Z c f Y a Y b h ^و c ^وarden ^وs ^وof ^وthe ^وand ^وlige ^وz ^و and ^و i h ^و pomegranates ^وclearly stated in Ayah 141 of this Surah (Surah 6:14). And this great ^وah with respect to h \ Y g Y ^و Z f i ^و h gg ^و U m g c ^و-alike ^وand ^وother ^وthan ^وab ^و] b ^و G c ^و z i should be taken in the context of this clear Ayah. That is why the translation ^وrendered as shown

¹⁵⁰ H \ Y ^و k c f X ^و b l ^و ^وd ^وl ^وu ^وg ^وand ^وsupport ^وings: (1) ripeness, (2) ^وit ^وould apply

¹⁵¹ H \ Y ^و k c f X ^و b l ^و ^وs ^وve ^وmeanings, among the ^وthoughtlessly feigned ^وfabricated

for Him sons and daughters that acknowledge
subhanā (Allah is hallowed) and marvelously great
transcending all defects, and solemnly all
utmost consecration and U N (the) elevated He
U (regarding) what they describe (feign

101. The Heavens and the Earth 6 U N X⁵⁴ (Pien-fu
Original) ¹⁵⁴ Wherefrom (t) be for Him a child, and not
wa\$orHim a sheconsort and [He] created eve
thing and He(i)s by every thing Omniscent.

102H \ U N (collective H)^x Allah your Lord no an
elaha dety except Him; Creator of everything so
let worship Him you^z and He i^Ø over every th^Ø
Custodian

103 Not comprehend Him the V $\text{g}(\text{g}\text{i}\text{n}\text{t}\text{g}\text{h}\text{f}\text{s}/\text{d}i\text{sc}e\text{r}n$
possessor and He comprehend the V $\text{g}(\text{g}\text{t}\text{U}\text{N}\text{f}\text{g})\text{g}$
while He (is) The Late $\text{f}\text{d}\text{f}\text{i}\text{n}\text{e}\text{s}\text{u}\text{b}\text{t}\text{g}\text{e}\text{n}\text{t}\text{t}\text{p}\text{r}\text{o}\text{t}\text{e}\text{f}$ The
Proficient.

1069 *h h* *Uetdysafull dywtj*) what he revealed to you from your Lord no angel (a deity) except Him; and let shun *U kbf* [you] them shrike (they) in partner deities with *U thj* the *hj*ists

153 H Y K c f X " If c c h Y X " the Arfabitong Yel d f Y g g]] c b Wc l i ' X ' a Y U b ' X Y g W
untrutus in theyah And describe your tongues the ^{the} truth
154 H Y K c f X " If c c h Y X " the Arfabitong Yel d f Y g g]] c b Wc l i ' X ' a Y U b ' X Y g W

¹⁵⁴ H \ Y \ k c f X \ U *gdistin* ¹⁵⁵ *to* it related meanings: (1) the ¹⁵⁶ *prefactor*, (2) the perfectly originating (s), such as the Heavens or ¹⁵⁷ *seeEarth*

155H \ Y : k cl f X] gl -leaning adverb particle; wherefrom, whence, nowhere
156H \ Y : k c fl X] gl -leaning adverb particle; terms it ~~material~~ material, terms it ~~mind~~ mind

means *subtler* gentler both. See . . . I . . . denote a *attribute*, which is
denote protection and *fineness* subtlety and gentleness. know of English word which simultaneously
denotes *fineness* subtlety and gentleness and protection. The only available restriction is
parenthetical explanation

158 H Y k c f l X] i g f c c l h M X Y i d d h i b c h y d h i z g h c f l a U l b h A Y f f J U a K Y V g h h g f N j g Y d v s t a l y d e l i c h a n t s o f s t r e n g t h e n * a l t h o u g h h e w a s s m a l l h e k e p t u p w i t h t h e l a r g e r t h i g h m o r t i s a d d e d

*although he was small he could keep up with the larger boys. *Exodus 12:35*
159 They acced the messengers that he was ~~light~~ some Jews or Christians.

¹⁵⁹ See footnote above regarding reveal.

107. And had Allah willed no partnereth they (deities) to Allah; and not We made you over them hafeedha (iterative keep) and no over them you (are) surely a custodian

108. And do not revile you who they invoke of lesser than Allah their they (wou) devile Allah aggressively other than knowledge like h \ U (afath) ittUthat We adorned for every Ummah (people) community their works afterwards to their Liordh their return then you nabb (H) inform by e of significant avail inge them by what they were working

109. And qasam (they oath) by Allah jahda (utmost) ultim a t their rayma n (oath) indeed (if) came w (to) them a Aya N (message) surely assuredly (wou) believe they by it w let say [yo] verily only the Aya N (message) (ar) end by munificence (the Rule) Allah and what makes you perceive surely if (they aye) came ¹⁶³ they believe not ⁴

110. And hoqalle (W) reauentty an spose their U Z N (hearts/m) and their U V g (insights) /discern) just as not they believed by it first bnce (time) and nath a ⁶⁷ ([W) let alone forsake them in their excessiveness as dling they

111 And had surely We b U n n (We itt) at live descend to them the angel s spoke (t) them the dead and We thronged over them everything openly overtly not they were to believe except if Allah wills [and] but most (to) them yajhalo (they ignorant or in for

112. And like \ U (afath) ittUthat We made for each prophet a fo e ⁶⁹ the hum d and the Jihr Satan \$ reveal ⁷⁰ some (of them) to some gilded ⁷¹

161 H \ Y : k c f\ X] \g : f c c\ h \ X \ Y] ddh\ : \ b c h : ^ i g h : \ i _ Y d h z : c f \ : a U] b h
A Y f f] U a : K Y V g h \ Y g \ N g \ B Y d \ strength, endurance, or speed
*although he was small he could keep up with them is added

162The "in" "isajuratory" "amounting", i.e. affirmation expressed by assuredly
163H \ 164 "I c'f. 1.1 fadptreatly v.

163H \it{Jing - Z c z t - }] factorreaty Y
164This last sentence of thisArist api

165H \ Y ' k c f X] b ' h \ Y '] b h \ b ' g h \ iY g \ Z ' c If \ a Y] c f Z ' \ Y U t i m b and again g] [\ the affair, like they did before and failed to believe, so this time too.

¹⁶⁷ H \ Y : k *θaɪzX*]] bl ¹ 11² [i¹fyb²] alone ~~for~~sak~~ed~~ desert \nb English equivalent ~~so~~ we transliterate ~~and~~ ^{in parentheses} explain

168H \ Y : k'c f X 1 t̪ajhaldon] g : f c d h YaXY'U]bb b̪i[. . . f1F% (2) believe(s) some thing U b h
contrareality (3) did something not correct

¹⁶⁹ The *c*, *f*, *X*, *z* in Arabic is used for (1) singular and (2) plural as well as (3) multitudinous see and

¹⁷⁰See footnote regarding veal.

¹⁷¹The *c* of *X* is a *Y* glued of seemingly tractive

<p>(of the s^ādeceptivel^gnd if willed y^ūLord no^g did it^x they so th^āhōm² (let alone forsake you^g the) and whaftar^gtha^grafat^gfor fraudule^git end</p>	<p>16m# PE de J 6 5d V est de BW 6 fadno AA</p>
<p>113 And t^āassg^handlingly^gto^x U Z N (K^āattsh^m) (of whom they believe nob^g the Herafter and to delight^x they and verily agtar^g the comm^gpet^g whatever they emugt at recommit^g perpetrati</p>	<p>j 6d 5d BW E 16 fadno ad 6f Bml 7 V dnf V dnf 6 BW 16 fadno AA</p>
<p>114. Do then other than all ^{al}ghe^g [I]earnestly^g a referee while He Wh^ādescended to you^b The Book mufassal¹⁷⁴ (it being xpound^g) and whom U U N h U (We accorded^g to the) the book they^z know that it^x (is) surely m^āzzal¹⁷⁵ (that which had been) from you^ūLord by the right so assuredly not be [you^g] of the dubitantes</p>	<p>dw >g 16 fadno p 14 E B 6 (E 5 17 f CZ 13 P 6 d 16 f T 6 16 f B 6 d 16 f A 6 6 6 3 k 9 fadno AA</p>
<p>115. And concluded your^b Lord N g^āord truthfully ar justly no substitute for His words and He (is) The Same^g (The) cut^gdear^g the Enabler of others favorable^g answer^g to pray^g The Omnipotent.</p>	<p>TZ 8 m# A 11 A >g EF 11 E 5 16 J 16 f AA</p>
<p>116 And if [you^g] obey most of whom (are) in the Earth they mislead you^b U N^āregarding^g path^g Neg^g (no) m U h ha^g (it is) not^g they except the presumption and not they except conjecturing</p>	<p>O m 6 T 6 16 f 16 f UE S 4 16 E TY 1 d 16 J 16 BW 16 f J 16 B 16 f AA bdb H</p>
<p>117. Verily your^b He (is) knovinger (of) whom^p [h] strays^g N^ā His path and He (is) knowing by the muhtade¹⁷⁷ (the) they wh^āredivin^g guid^g</p>	<p>TY 4 A 16 B 16 f dW # DE B 16 dw fl 16 f AA o & H 16 f</p>
<p>118. So let eat^g of what^g he^g Y b h] c b Y name on^x en^(if/sin) you^c were by His Aya¹⁷⁸ (message) to^g the^g si^gers.</p>	<p>UE E 16 S 16 f H >6 fadno AA o & H 16 f</p>
<p>119. And wha^g for you^b that not^g eat of what^g he^g be^g mentioned^g b^g it^x and qad^g (alreac^g and affirma^g) b^g expounded^g for you^b what^g He forb^gdon you^b except what^g you^b (had) be^g forced t^g and verily man^g surely mislead^g by the iahw¹⁷⁹ (tendentia^g k^gis) by other than^g knowledge verily you^b Lord He (is) knovinger by the aggressors.</p>	<p>H >6 fadno B 16 f B 16 g z E 16 f S 16 f 16 J 16 B 16 f D 16 f SK 16 f E & E 16 f & C 16 f C 16 f D 16 f de has 6# C 16 f dW # DE AA</p>

¹⁷²See footnote 164 above regarding arr

¹⁷³H \ Y : k c f X " l l l : g Y U e a h a s t l y . q u e s t e d

¹⁷⁴H \ Y : knaufa^gsālā l l l : g singular, masculine, objection in what which is expan^gded

¹⁷⁵H \ Y : knaufa^gzālān s^āngulā masculine objective, meaning that which had been descended

¹⁷⁶See the *lexico* attached to this m^āzī Y U b] b [k c if X : l l

¹⁷⁷See the *lexico* attached to this m^āzī m^āhīlābē U b X :] m^āhīlābē d^āhrīnūt^g t^gdeēnī

¹⁷⁸H \ Y : k c f X " l l l : g g] bl [i h f u U b g z d h f y d u s U g] l b l [and of k s d w b g ood
bad ob^gle The Messenger (S) says that believe not anyone of you ^g in this with what I came with
i.e. The i f a m Hadeeth

120 And that (b) ^{you} forsake not ^{the} cover of the ^{land} it's cover verily who they are the sithe yshal (b) requited by what they were yet are for committir perpetrating	DE P M Z U F C P Z U F C P C P U D A O T O E S U D E U T F T M # U D Y I C E A A
121 And let note at you of what not had been mentioned 5 ` ` U \ Nbg it x land & verily it (is) surely fesq ðr (a rebellion) ^{as} Allah's command verily the Satan surely reveal ^{to} to their k N ¹⁸¹ (gma tñl) / alliest to dispute you they and er (if) you obeyed them, certainly you ^b (are) surely mushreko (that) who partner deities with ^{the} polytheists	OC E P Cg > 6 (d) & 6 j e D U E & D F T M # T F E D U F S : U D D U D G O O P U E U U E B D Z M F C Z F C A A U D E E B F M U A G Y
122. I [§] and] whch [was] dead the We quickened him and We made for him illumination [h] walk by it in the mankind like when his parable example (is) in the darkness not surely yh (is) regression from it like that ka (that) fair / that (had been) adorne for the unbelievers what they were working	M E A M f o 0 6 U " T e & T M . 6 , E # T P > T J F P A G A p a J - . 5 1 2 6 T a " 0 0 0 G C T S M H " 0 + F & A A V d a r t d i " 6
123. And like \ U [§] fat hatt that We made in eve village its big criminals to machinat they in it ^w and not they machinat except by their selves and not they perceive	dn g A B . 6 T M S : m E l e f e Z E Z G Y S E & / J E U e d > T k e n Z G A M U e J a k d e B Y G F F
124 And if came (t) the man Aya N ^h (mess a ge o p h e t h) said they never [w] believe until [w] (are) given like what (had been) given 5 ` ` U \ N g ; Allah (g) knowing when he [h] make em place his messag will be to whom ajram ¹⁸² (h) the whch had commit crimering end of rule of Allah and a sever formen by what they were machinating	T g r s g A t p B Z P M j e n s 1 6 4 6 (5 F) @ T E F O P B Y 7 ; ; S : 4 C Y 0 0 : 1 A H E T H E T C E 4 A Y S : z M e h p : d e S / t o " m # z t E : 2 J Y e A A V d B t
125 So whomever Allah wants divinely guide yashra (He delighted) his chest for Isla and whomever [He] wants to mislead him [He] makes his chest narrow haraja (constrictive) sisifil dym U g g (to distressingly gradually) ¹⁸⁴ in the sky like h \ U [§] fat hatt that makes Allah the ejsa (filth) in the narrow who not believe they	D C u P E Z t U ; ; E T g U T E f C U E F T A Z B L A T Z P : 4 A Y W P J t 0 . 5 z a s t m F & : I N H T : 4 A Y W m E & : D m T : J o 4 : . 0 g S E A A V d a t

¹⁷⁹ See the [lexicon](#) attached to [this translation](#) for an elaboration on this important word

¹⁸⁰ See footnote above regarding yeal

¹⁸¹ H \ Y i k c f X Wic i " X U g c c a d f s U b . . Z f] Y b X g z d f c h Y

¹⁸² H \ Y i k c f IX " J g a U X Y i d c Z b k X " d & h b o s e n t h a s c u l i d Y U _ Y f g N pronoun for durak c k Y j Y f z d U f h p g s t t h e r e w h i c h t h e r e n g l i s h c o r r e s p o n d e n t v e r . S o , t h e c l o s e s t p r o x i m a t i o n h \ c l u m e c o n g r u e n t t e b k \] w i l l f e r t h e n t h e i n i t a l t e x t

¹⁸³ H \ Y i k c f X i i " z i g Y Z i i Y " [" . .] z w o m i d e n t i c a l s h e e t s a l d p a i t e r s Y h them congrueant in one another space be them w u z i Y X i \ U h l g h \ Y f Y] g narrow h U b h \ U h g d U W Y V Y h k Y Y b T h W c i h k o l a g U Y b Y h g c Z d i

¹⁸⁴ H \ Y i k c f X] lg i b i] U Y l a Y U b " " . See

126 And this Serat (road/way) you Lord straighten
(already and a firmative) ye expounded We the Ayat
(message/word/proof) for a people yadhdhakka
(repetitively minisce^z) they

127. For them\ Y · Dhybden\ Y · Nafybymunicent
by Ru, their Lord, and H, their W, N (G, Yandiai
/All) by what they were working

W. B. NY C. Y. (B.) A. J. C. Y. (B.)

Sample of a PIV CVD gvs Date
1 P. T. 6 CVD gvs Date
M i P. T. 6 CVD gvs Date
The O ah# N ah# ad>HE
YM5 g NA 67 E NS
PE 6j E Z 666 E mBB 26
AAC@C@A m# DE&

129 And likeh \ U Kafathaitt\ nowal (We empower
enable some of theX \ U N ¹⁹³(iaju\St\de\de) some
some ifi just ider by what they were earning

• **Topic:** O aff. of m. Et 'e
• **AAA** **Job** **Attention** **more** **aff.**

130. O community of the Jinand the umankind did not m U ^{يَا أَيُّهُمْ} (address) you^o messenger (am) you^o narrati^og they on you^o My Ayat^{وَ} (messag) and they warn you^o (about) your^o Y ^{كِتَابٍ} (book) this day said they^o we witness^o / testified^o ourselves^o and beguiled^o then the life (of) the world and they witness^o / testified^o on the selves^o that they were unbelievers

131. H \ U Ñafathait/that surely not was your^t Lord
a i \ Ñ(perišh) user perišh the villages^w by
dhulme(polytheism) while its^w people ar^t
ghafelat they who are w^tare

176 # TBT B U Eg
A Udele 7me C17 H6.

132. And for each rank of what they worked and
your Lord is not indeed neglectful in regard to
what they work

16. $\text{f}(\text{d}) > 6 \text{A} \text{ p. 140}$ $\text{f}(\text{e})$
17. $\text{d}(\text{a}) > \text{Y} \text{ 4 p. 140}$ $\text{f}(\text{b})$

¹⁸⁵The expression *Dūlūk* (دُلُك) is a Yoruba word meaning paradise.

¹⁸⁶See the *ex/cor* attached to *translator* for the effect of the lexeme added to a word

187H \ Y k g f l X W c i : X U : a c : a Y l b : 7 f l Y b X g z : d f c h Y Wh c f g

188H \ Y K C f IX III a " ž ā Y X I ī Venetian added to emphasize this concept

189H \ Y : k c ff X a \ Y ll hlimit hseef a

It is therefore his/her circumstances and his/her choice so, math methods an

meaning that where " " " " and " " " " "

¹⁹¹See the *lexico* attached to the translation of U. S. Constitution in *Tratado de la Constitución de los Estados Unidos de América* (Buenos Aires, 1821).

¹⁹²See the *exco* attached to translation 192 in the *Yale* *MS* 111, fol. 110v.

<p>[H]e will \$ H]e undoes you and yastakh [H]e affirmat makes viceg) from is after you whatever¹⁹⁴ [H]e wills justas [H]e constituted ou^b of other people progeny/creation¹⁹⁵</p>	<p>T6 i. B1 T6 B1 W1 B& f1 F1 M1 B1 d1 B& f2 A# A# o Em PEd o T6</p>
<p>134 Verily what you (are) in) promised surely is U U I (approaching) and to you (are) surely feeblers</p>	<p>T6 B1 V d1 Y1 816V E A# o Em PEd o T6</p>
<p>135 Let say [you]: O, my people! work you over your status verily I am a worker [over m] so you will know for whom^o (t) be for him the \ c a Y¹⁹⁶ (working Y f Y) it is not for me verily it^x (the truth) not prospetheX \ U N¹⁹⁷ (iajastid) is</p>	<p>(t) f1 Y. Ed1 41 h d1 g 461. B1 B1 F1 6 T6 V d1 3 T6 V d1 3 K1 B1 j T6 E & F1 c1 Y A# V d1 3</p>
<p>136 And they made for Allah of what \ U (H) A B1 A T6 propagates nife\\$ of the harth (tillage/cultiv) and the earth in the¹⁹⁸ (cattl sheep goats and camels) so then said they this i\\$ for Allah by their claim this for our partners (the sideit) so what was for thei partners o [it] reaches not to Allah and what was for Allah so it^x reaches to their partners ou led what they rule</p>	<p>A B1 A > 6 > 6 T6 g 41 A F1 C1 P1 E R1 F1 M1 E1 M1 C1 Z1 Y1 # J1 W K1 B1 & C1 E V 1 & T6 V 1 & T6 f1 S1 J1 041 t P1 E C1 & C1 (041 t d1 A# V d1 3 f1 6</p>
<p>137 And likeh \ U (fat) kait\that adornebra multitud of them shrikee\h they who partner de Allah/ he polythetis murder of their children their partners to you rdo (cause p0ishdieou) them and addle they on them their religio and if willie Allah not done^x they so let leave them y0 and what yaftar of the graftie or fraudule\h end</p>	<p>A B61 E0 Em E1 & e B1 g 41 o & E1 T6 1 B1 M1 C1 B1 V & H 61 T6 d1 B1 N1 C1 V e1 t1 B1 g f1 6 A#</p>
<p>138. And sat they this^w (are) an\h m²⁰¹ (cattl sheep goats and camels) and harth (tillage) prod\c ar sacrosanct abomotm U h K1 h¹⁹⁹ unges^t is^w except whom we will, by their claim h\h m²⁰⁰ (hadbe) forbiddens^w backs and b\h m²⁰¹ the ymention no over it^w 5 \ U \ N1 g Z h Y (ma\h tly N1 f1 b1 c1 tate</p>	<p>R1 e C1 P1 y1 W f1 P1 GT6 J1 E1 Z1 O1 J1 AY E W2 U A 1 P1 C1 P1 Z1 Y1 # S1 C1 U e1 B1 J1 C1 P1 CZ1 Y1 C1 E1 P1 Z1</p>

¹⁹⁴ H \ Y i d U f h]] W1 Y1 T1 z T1 conditi bat i b # d U f h]] W1 Y1 / " If d\h nection\h meaning that wh
See " " and " " " "

¹⁹⁵ H \ Y i k c f N\g u\h tch\h doubt meaning: (1) creation (2) progeny. See . Clearly in this context creation what applies

¹⁹⁶ See the exico attached to this translation f i h \ d\h k k f X W1 several meanings. Among such meanings in this context are: (1) is wanted (2) the hereafter

¹⁹⁷ H \ Y i T1 i 1 i h \ -X c Y b z T1 g b1 W1 Y1 b1 ^ i g h]] W1

¹⁹⁸ The word h & N\h la T1 orf neah\h I mean those animal that have cloven hoof and adder such as the am\h the co the sheep the goat Y h W" " = b1 51 f U1 N1 cat\h, sheep, goats, and camels

¹⁹⁹ H \ Y i k c f IX " a Y U d\h go\h m, cause them to cease living completely

²⁰⁰ Presumably the religio m\h shma\h which they had corrupted

²⁰¹ The word h & N\h U\h c1 N\h f neah\h I means those animals that have hoof and adder such as the cam\h the co the sheep the goat in Arabic " " " 1cattle, sheep and camels

²⁰² The word " " has multiple meaning this context it means crops or sp\h produc and " "

139 And said they what is in the bellies of this ^w the
U ¹⁰³baith ¹⁰³(cat ¹⁰³sheep ¹⁰³goat ¹⁰³and ¹⁰³camels) ¹⁰³purely for
our male and (are) muarram ¹⁰³forbidd ¹⁰³the legitim ¹⁰³ad ¹⁰³
our spouses ¹⁰³and ¹⁰³if be ¹⁰³(t) a carrioth ¹⁰³her the ¹⁰³yar ¹⁰³unit ¹⁰³
share ¹⁰³equite ¹⁰³them ¹⁰³[H]e will (for) their descripti
verily He ¹⁰⁴ (is) Hakeem ¹⁰⁴ (infinity ¹⁰⁵the ¹⁰⁵ekman ¹⁰⁵Posse ¹⁰⁵
Omniscient.

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140.Qad (already) and afirmatiyeljost who they killed
their children preposterously other than they acknowledged
and they forbade what Allah azaq (provided) avail [to
them] Z h Y (anaff tūlūñfūlūlūcated lie for fjaorūl
Allah qad (already) and afirmatiyeljost they strayed and
they were not muhtadeen [they who are in guidance]

Brüder sind da! Es mag
Dad, 16 das eCafe#Z-TE
kefda zgs S. D. P. C. 1
· ADO & Z6fd&

141. And He Who established gardens and
other that are trellised and the date palms^w and then
the *Ubar*²⁰⁷ (the vegetation) sprouts^z similar to
its *okola*²⁰⁸ (fruit) snors^z (edible) sand the olives and
pomegranates^z look alike and other than similar
leat^z of its^z *U* *ya(yield\$/it)* *of\$it*] athma^z
(yield/crop) *abu* *U* *(let\$you\$accor\$all)* its^z right²⁰⁹
(o)day of its^z harvest and let not you^z squander verily
He loves not the prodigals^z squanderers

142. And dñe haññ (cattle sheep goats and camels
burden carrier¹²¹⁰ and a farshāñ (small U b ¹²¹¹ and
consumptiñ meat qūz of what Allah provided you^z
and let not the U h ¹²¹² ~~h~~ ¹²¹³ ~~h~~ ¹²¹⁴ ~~h~~ ¹²¹⁵ ~~h~~ ¹²¹⁶ ~~h~~ ¹²¹⁷ ~~h~~ ¹²¹⁸ ~~h~~ ¹²¹⁹ ~~h~~ ¹²²⁰ ~~h~~ ¹²²¹ ~~h~~ ¹²²² ~~h~~ ¹²²³ ~~h~~ ¹²²⁴ ~~h~~ ¹²²⁵ ~~h~~ ¹²²⁶ ~~h~~ ¹²²⁷ ~~h~~ ¹²²⁸ ~~h~~ ¹²²⁹ ~~h~~ ¹²³⁰ ~~h~~ ¹²³¹ ~~h~~ ¹²³² ~~h~~ ¹²³³ ~~h~~ ¹²³⁴ ~~h~~ ¹²³⁵ ~~h~~ ¹²³⁶ ~~h~~ ¹²³⁷ ~~h~~ ¹²³⁸ ~~h~~ ¹²³⁹ ~~h~~ ¹²⁴⁰ ~~h~~ ¹²⁴¹ ~~h~~ ¹²⁴² ~~h~~ ¹²⁴³ ~~h~~ ¹²⁴⁴ ~~h~~ ¹²⁴⁵ ~~h~~ ¹²⁴⁶ ~~h~~ ¹²⁴⁷ ~~h~~ ¹²⁴⁸ ~~h~~ ¹²⁴⁹ ~~h~~ ¹²⁵⁰ ~~h~~ ¹²⁵¹ ~~h~~ ¹²⁵² ~~h~~ ¹²⁵³ ~~h~~ ¹²⁵⁴ ~~h~~ ¹²⁵⁵ ~~h~~ ¹²⁵⁶ ~~h~~ ¹²⁵⁷ ~~h~~ ¹²⁵⁸ ~~h~~ ¹²⁵⁹ ~~h~~ ¹²⁶⁰ ~~h~~ ¹²⁶¹ ~~h~~ ¹²⁶² ~~h~~ ¹²⁶³ ~~h~~ ¹²⁶⁴ ~~h~~ ¹²⁶⁵ ~~h~~ ¹²⁶⁶ ~~h~~ ¹²⁶⁷ ~~h~~ ¹²⁶⁸ ~~h~~ ¹²⁶⁹ ~~h~~ ¹²⁷⁰ ~~h~~ ¹²⁷¹ ~~h~~ ¹²⁷² ~~h~~ ¹²⁷³ ~~h~~ ¹²⁷⁴ ~~h~~ ¹²⁷⁵ ~~h~~ ¹²⁷⁶ ~~h~~ ¹²⁷⁷ ~~h~~ ¹²⁷⁸ ~~h~~ ¹²⁷⁹ ~~h~~ ¹²⁸⁰ ~~h~~ ¹²⁸¹ ~~h~~ ¹²⁸² ~~h~~ ¹²⁸³ ~~h~~ ¹²⁸⁴ ~~h~~ ¹²⁸⁵ ~~h~~ ¹²⁸⁶ ~~h~~ ¹²⁸⁷ ~~h~~ ¹²⁸⁸ ~~h~~ ¹²⁸⁹ ~~h~~ ¹²⁹⁰ ~~h~~ ¹²⁹¹ ~~h~~ ¹²⁹² ~~h~~ ¹²⁹³ ~~h~~ ¹²⁹⁴ ~~h~~ ¹²⁹⁵ ~~h~~ ¹²⁹⁶ ~~h~~ ¹²⁹⁷ ~~h~~ ¹²⁹⁸ ~~h~~ ¹²⁹⁹ ~~h~~ ¹³⁰⁰ ~~h~~ 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• **Example:** A Be^{+} ion has 2 protons and 2 neutrons. It has a $2+$ charge. It has 2 electrons.

143. Eightairs of the sheep twain and gofathewai
letsay[yoę]: did thewaimale forba[He] or the
twairfemalesor (thātcomprised[on it^x] thetwair
females) womb^snu V V X (lætfortheyo^f bypiece^f
significāntthavailinge^v by knowledge^e(if) you^c
were^sade^o (always^sutanfor^gers

203|bid.

²⁰⁴ See the *lexicon* attached to *Translations* f. 110v. *U b i Y i d c g j h j i c b U b c X b i h \ Y i k c f X g*.

²⁰⁵See the *lexico* attached to the *translation* file *mla*.

²⁰⁰ See the *lexicon* attached to this translation in *Muhammad b. 'Abd al-'Aziz al-Sayyid, al-Mu'jam al-kabir fi 'ilm al-lughat al-islamiyyah* (Cairo, 1962).

207 See the *lexico* attached to the *translation* that introduces details on this word.

208H \ Y \ kac_fbx \ M Y I singular masculine objective having several meanings: (1) the fruits, (2) the morsel/crops of any food or fruit, (3) the edibles, (4) the lot or portion of food or fruit

209² *Y* *t* *is* *right* *a* *Y* *U* *bagahñ* ** *Y* ** *d* *t* *Y* *g* *Wt* *jng* *according* *to* *a* *great* *number* *of* *commentators*;
but others maintain *tha*³*tlitido* *thækalž* *hr̥jhtg* *a* *Y* *U* *g* ** *U* ** *d* *c* *f* *h* ** *c* *b* ** *c* *z* ** *h* ** *Y*
charity the poor when no to attend the ~~poor~~ *poor* *in* *temporary* *before* *it* *was* *decreed*.

210H *charity the poor whippin to attend the airways, to pay for their services as decreed*

²¹² The *kec* c f X ž ihArabicuseđor (1) singula and (2) plural as well as (3) multitudi ~~for~~ ~~see~~ and

144. And of the camels twain and of the cattle
say[you]: did the wāimale forbā[ه] or the wāir
female or (thāt comprised on it) h \ Y \ h k U]
womb or you were witness to when joined you
Allah by this so who (is) wronger¹³ than of whom
if trā[ه] craft a de for fraudule to nAllah a life
mislead h\ them an kind by other than knowledge
verily Allāh not yahde²¹⁴ divinely guides the people, t
X \ U \ N 214 *Yinjūt Yādūbūs*

145 Let say [yo] [I] find not in what had been revealed to me much harm in forbidding [illegible] in the U Kingdom takem U h [h] in gest except that [it] be a carrier or blood mas for [which] is ingoured [f] or flesh [of] a swine verily it [is] a rejsor [filth] anathem a fesqar [rebellious] vis Allah's command [had been] invoked for the than Allah by it so whoever [h] [had been] forced the than a transgressor he the aggressor [he] verily you [Lord] [is] Ghafoor [forgiving] Forgive [Raheem] [generative mercy] Giver

146. And on wh^o had ¹¹⁸(they who had) adopted the law/ custom/spented We forbad everyclaw possessoand of the catth and the sheep We forbade on them theifhats save whatore¹¹⁹ theirbothbacks or the entrails or g^othatix(e¹²⁰) by a bone h \ U rafath att th th We require them by theirbaghy (selfish transgress) and verily We surely arressade good always unto anforde

147. Theren*(if)* they denied you then let say [you]:
your Lord *(is)* possessor of a broad vast mercy
and not to be avert *(forthwith)* *(this)* *(is)* by *(No)*¹⁹
(intense to) the *(for)* the people, the criminals

²¹⁵See footnote above regarding year.

^{216H} \ Y : *knæsfæhring* singular, masculine, object meaning that which is being poured forth, for which there is no English equivalent

²¹⁷ See the box attached to this translation for an elaboration on this other important word.

218H \ Y : *khadla* X Z lc f : h \ Y *hagd* bZ[ci f : Uhf \ *trnrd* in Arabic meanings: (1) returned to the truth; (2) returned and *adited* fl : E : Y b h *Yaww* Y Xf' f JY b H d :] b b Y : b Z : h \ Y In which questions. It is interesting that the Hebrew *trnrd* is identical to the Arabic *Yaww* in this case.

Jewish customs. It is interesting that the Hebrew *laot ujeYdotei* 'kelegfölder ztchaf is
k \ m \ h \ Nativi \ g b \ M U h \ JMo'sahc L'ahsteag Ufrosarle/iglon'

²¹⁹See the *lexicon* attached to this translation for more elaboration on this wondrous word.

<p>they tasted Out Nā (intense to) taste [yo]: doyou have of knowledge tokhre(justprod) i it^x forus en(mo)th U h hal(lb)Sef(y)N(y)ot except thepresumption underyou(ar) exceptonjecting</p>	<p>ad Es ag Cā T6 B& zN 4W Ule Tū- J EV dāg UET N · A A dū H6 EC A</p>
<p>149.Letsay [yo]: so for Allah(i) the ultimate argument, thenif [H] willed sure[ly] (woul hay)surelyhad<div style="display: inline-block; transform: rotate(-90deg);">divineguid</div>you wholes</p>	<p>PE dū māt hāg H6 4A · A A dū H6 EC A</p>
<p>150Letay[yo]: halomm(abringfor)your witnessse /testifiershō(wou)destiftheythat Allah forba thiSSoer(hi) testifie they, thenletnottestify[yo] with them aho noth U h K(lb)Sef(y)N(y)es) a ahw(hendentliks) of whom theydenied by Our Ayat(messag) whbelieve they not by the Hereafter and they by their Lord N U A they equalize/partnerdithas coequalitA</p>	<p>ba: B B Pn[B B 4A Tl, MWD Y: Ur V eZ u J e Cz a6 z Z 4k 6 U N M f d" o d Pw A Bml T b M j o e · A A V d Z a Cz H B M</p>
<p>151Letsay[yo], letcomeyou[!] recite what forb yourLordonyou^z thahtyou^zpartne(other dēi byHim a thing, and bythe begets spare) t ehsan(meritorious); and letnotyou^z kill your childreof penurWenarzo(d) vprovidallo)you^h andeyyāum(indeed)cludin(g)e)mand letnotnear you^ztheprofanities whatappeareðmanifested it^wandwhalid and letnotkill you thesef^wwhich Allah hallowedforbad except theighth \ U N (collective)H^x [H] enjoinedyou^z by it^x U N (craving currently unavailable deeð ythat cerebratyou^z</p>	<p>B# D# 1647 d a g 4A TIME E# d C 4 J 7 FB (A Tal3 j e f N p E 5 6 7 8 Tf F f z p E A 6 B& z p Tal3 j e f B v t B 6 7 8 Tal3 z u 7 6 p E 6 6 Tal3 a EN f d g j e f A 9# Tal3 M 6 # J E 1 : D · A A d a g 4 B , # B , 3 e</p>
<p>152AndletnotheyouðorphaN possession except by which(i) U \ g²⁴ (perfectedbeautif) until [h]attains hishu²⁴ (primfull mental and p strength) and letfulfill²⁵ you^z themeasure and balance by thes²²⁶ rendering asolys tis²²⁷ os removal of injust²²⁸ (v) charge self except its^w capacitandif said²²⁷ you^z thenedel to bejust²⁰) and albeit[h] wakin-possessoand by 5 covenantfulillyou^z H \ U N (collective)H^x [H]enjoinedou^zbyit^x U N (avingluncernathalal deethaberha)sureminiscyou^z</p>	<p>Wl e J E C 0 5 6 7 8 j e Tal3 f Z 6 7 8 h a t (@ T p 1 / j f A 1 6 # U 1 6 7 8 4 0 6 Tal3 j e f Z 6 7 8 E - F U 1 F Tal3 f Z 6 7 8 4 0 6 E# B , 3 e B 6 p 1 6 7 8 · A A V e H 3 5 6 7 8</p>

²²⁰H \ Y : 5 f U V]j W \ k e f a l / m e ð s i g s as: come forth, come on, bring (me), give (me)

²²¹H \ Y : k czf X : 1 1 " " z I " U b int h s b y a n objectivoun

²²²H \ Y : k c f IX : 1 1 " 1 dnf p l f b] h U i g d e f i n i t h o u n o p l u r a l l " l (definitoun)
means vulgar or irreverent say or aetionfugliness in statementbyparacitbility, a person or a
[f c i d z i c f i p r o s o n p t o s i e s i m e s U t h e N w p r d l " c f i l l " d u g h e m i s t h a l l y to
meanadultoyfornicationhomosexualit in this context

²²³There is no English word for=ahsan Both wordsperfect and beautifdee in theadjective sense

²²⁴H \ Y : 5 f U V a l h d a M f i X h f U b g p r i m e l l st r e n g t h a h l i g g r e a t h e d the ideal age of
physical and mental strengths

²²⁵H \ Y : k c f X Z f c a z I I 1 z I a Y g a t h e r i b g[the last co m p o n e n t i g a t i o n to make it a whole

G c z I I a Y b d e a v o r and gather the last part of an obligation and fulfill it

²²⁶See thelexicon attached to thistranslation f h \ Y : X] Z Z Y f Y b w x i " N Y h k Y Y b : 1

²²⁷That is to say in a staterjednointdecisioany case of dispute.

153. And verily this My Seraat (road) was straight
so Y h h (close follow) the path 28thensundereby you
(close follow) the path 28thensundereby you
off His path \ U N (collective H) enjoined you
[H] by it^x U N (dram) currently unavailable
perhaps you^b tattaqod never by tguardib not
displease Allah

155 And this is a book We descended it is blessed so
Y h h (let your dlosses fly) it is andetta (the reverent)
guard oū not to displease Allah) U Ñ (dtaving our
unavailable teeth a perhaþs the turham aþo ubemere
given

ad361, 6171 We
AA 361, 6171 We

156 That notwithstanding you say verily only the book adobe & descended in the fatay (band party) of before us and even (indeed) we were regarding in their study surely neglectors.

ĐIỂM HÀM 5 THỜI ĐIỂM 3 Ủ
TÝ NÚT MÙA TẾT 500.000đ

157 Or sayou: had that we (had been) descended us
the book surely (we would have) had of better
divine guidance than them so qad (already) an
affirmative claim (to) you^b evidence from your
Lord and a huda (divine guidance) and a mercy^w so
who (is) wrong^z than who [has] denied by 5
Ayat^w (message) of Y^w Fātūr [He] shunned U
(offspring) [We] shall requite whom they shun U
Ayat^w the hell torment by what they were shunning

158 Do they wait/look except that U N khayra
/omayy^w them/the angel/s m U yāl^w approach
comes you^t Lord/or m U yāl^w domine/of you^t@ c f
Ayān^w (mirac^w sign/pro)fsday m U N^w appear
happ^w some(of you^t@ c f Ayān^w benefits na-
sēf^w its^w belief/no that believe she of befor
earne^t she in its^w belief a khayra(worship/good^w
/desirab^w/best say[yo^t]: let wait you verily w^w
muntadhe^w (comes that are) waiting

228H \ U h a t h e r g d . U h \ g

²²⁹See the *exico* attached to this translation for more elaboration on this word, *distintivo*, and the difference V Y h k Yāmblūsīn U bōmplātīn H \ i g ž \ h \ Y Vārāclysāk hē gvhacdejptābit and complied with its *dicta*, *primarily* the greatness of Allah Mōsā Mōsā, *peace be upon him*, any one who likewise accepted the book and complied with its *dicta*.

230H \] g "] g ž ŽI c fk \] Všetkatoč U b g
221H \] g "] g ž ŽI c fk \] Všetkatoč U b g

²³¹ See the *lexicon* attached to *translation* f. 111 1 1 1 *injustideer*. ²³² *U b X 1* *wronger*

²³²See the *lexicon* attached to this translation of the *Injustitia* by Ximenes de Cisneros.

